

Semi-Weekly Interior Journal

VOLUME XIII.

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NEW SERIES.—NUMBER 3.

DEMOCRATIC TICKET.



FOR PRESIDENT,
GROVER CLEVELAND,
OF NEW YORK.

FOR VICE-PRESIDENT,
THOMAS A. HENDRICKS,
OF INDIANA.

MEMBERS OF THE STAFF AT LARGE,
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Third—John S. Biles, of Logan County.
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Fifth—J. F. Bullitt, Jr., of Jefferson County.
Sixth—Leslie T. Applegate, of Pendleton Co.
Seventh—Ira Julian, of Franklin County.
Eighth—G. N. Robinson, of Shelby County.
Ninth—S. S. Savage, of Boyd County.
Tenth—John T. Salway, of Morgan County.
Eleventh—Rolph Hark, of Adams County.

FOR CONGRESS,
GOV. JAMES B. McCREARY,
OF MARYLAND.

Beatrice Cenci, named the beautiful paricide, was the daughter of Francesco Cenci, a noble and wealthy Roman, whose conduct, after his second marriage, toward the children of his first wife was shocking in extreme. He procured the assassination of two of his sons by banditti, and he seduced his youngest daughter, who was a maid of singular beauty. Beatrice, it is said, told of this shocking crime to her relatives, and sought protection from them and from Pope Clement. This protection the Pope denied and so, when her father repeated his villainous crime, Beatrice and her brother, Giacomo, hired two men to kill the brutal man as he slept. Their paricide was discovered, and they were put to the torture on the rack. They confessed to the murder, and were condemned by the Pope to be executed. September 11, 1599, Beatrice Cenci and her young sister were beheaded by a sort of guillotine. Giacomo was killed with a sword. The younger brother was pardoned on account of his extreme youth; but the family estates were confiscated and presented by the reigning Pope, Paul V., of the house of Borghese, to his family. To these estates belonged the villa of Borghese, since so famed for its art treasures. The portrait of Beatrice, by Guido Reni, in the palace of Colonna, at Rome, has carried the fame of the beautiful girl, with her sad story, all over the world.

Roller skating is now the recognized and fashionable winter amusement in all the large Northern and Eastern cities, and is rapidly becoming so in the South, and particularly the large Western cities, so that no matter where one goes to spend the winter the accomplishment of skating is now an imperative necessity in order to keep pace with the modern progress. Boston has five large rinks which are so well patronized, even by the suburban residents, that a sixth is in contemplation, especially located with reference to that ultra-fashionable portion of the community. New York, besides three others, is building one, the Coliseum, that will accommodate fifteen thousand skaters at once. In Chicago the success of roller skating has been phenomenal. The Michigan avenue rink was for a long time the only one there, but now there are five, and at the opening of the Casino rink, about two weeks ago, over 2,000 people were unable to obtain admission, and the rink covers half a block. In all the large cities in New York State, in Philadelphia, Washington, Newport, Baltimore and the principal cities in Ohio, there are large and successful rinks, the one at Elmira, N. Y., being of especially elaborate architecture and costing \$20,000.

CHANGE OF MARRIAGE CUSTOMS.—A novel and sensible deviation from the stereotyped form of wedding customs was recently made by a couple near Troy, N. Y., says the Graphic. It is a home wedding, the guests being only the relatives and intimate friends of the couple, but they were sufficient in number to fill the house. Each guest was met at the door of the drawing-room and welcomed by the bride, who was attired in a simple, but befitting costume. When all the guests had arrived and the hour fixed for the ceremony was reached, the groom, who was conversing with friends in another part of the room, stepped to the bride's side, the lady quietly left a group of relatives with whom she was talking, the two took their places before the clergyman, and in a few moments were made one. Those present voted the new departure a complete success.

CURE FOR PILES.

Piles are frequently preceded by a sense of weight in the back, hips and lower part of the abdomen, causing the patient to suppose he has some affection of the kidneys or neighboring organs. At times, symptoms of indigestion are present, as flatulency, uneasiness of the stomach, etc. A cure, like perspiration, producing a very disagreeable itching, after getting warm, is a very common attendant. Blind, bleeding and itching Piles yield at once to the application of Dr. Bosanko's Pile Remedy, which acts directly upon the parts affected, absorbing the tumors, allaying the intense itching and affording a permanent cure. Price 50 cents. Address Dr. Bosanko Medicine Co., Piquette, Ohio. Sold by McChesney & Stage.

THE USE OF FAITH IN SALVATION.

Dr. J. W. Cox.

[The following sermon was delivered to the Christian church, Stanford, Ky., on the second Lord's day in October, 1884. It is published at the request of a number of brethren who heard it.]

TEXT.—JOHN IV:16.—We have known and believed the love that God hath to us. I. This declaration of the beloved apostle shows the reason that Christians are altogether different in mind, heart, will and character from what they were when they did not know and believe the love that God has to them. It is not that our love for God found him hating us; and made him love us but it was God's love which found us hating him and made us love Him through our faith in the reality of His love. In loving us God showed us how to love Him, and how to love each other. All that the most advanced Christian has done is to believe that God's love for him, as manifested in Christ, is sincere or genuine.

The apostle says: "Not that we love God, but that He loves us, and sent His Son to be the propitiation for our sins." But this is not all. "God is love"—fountain, flood and sea—and he that dwelleth in love dwelleth in God, and God in him." In manifesting His love for us in Christ, God manifested Himself; for "God is love." Believing that God loves us, lets His love into our hearts in all its power to regenerate our entire being; to create (so to say) new faculties in us by giving to our old faculties new exercises and new employments toward God and man. The eyes see the light by being flooded with it, and so also the heart of man by knowing and believing the love of God, is flooded with it.

But unbelief absolutely prevents the love of God, as it is manifested in the work of Christ, from coming into the heart; so that the unbeliever remains as if God had not loved him. No moral change can be produced in the person who disbelieves the love of God as it is manifested in Christ. His unbelief shuts out of him the power of the love of God for him. Thus men are left without the love of God. They shut it out of their minds and hearts by their unbelief alone, just as a man shuts the light of the sun out of his eyes by shutting them to it. He can not know whether he goes because the light is shut out of his eyes. By unbelief men shut the loving God out of their souls, and they are left without God in the world. Unbelief is fatal because it makes it impossible for God to cleanse the human heart. He cannot make the sinner happy without making him holy. "Without faith it is impossible to please God, for he that cometh to God must believe that he is, and that he is the rewarder of them that seek Him." Heb. XI:6. This insures the response of God to the believing and diligent seeker. "He that seeks shall find."

Believing in Christ does not save because of the virtue or moral excellence of faith or its exercise in respect to Christ. Believing in Christ lets Him save the believer in His own way, and that way is love. "God so loved the world that He gave His only begotten Son, that whosoever believed in Him should not perish, but have everlasting life." John 3:16. God was before us in the matter of love. "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins." "And we have seen and do testify that the Father sent His Son to be the Savior of the world." John 4:10, 13. It was the love of God that gave His Son that whosoever believeth in Him should not perish, but have everlasting life. "If God had hated the world or alienated man, he would not have sent his son to save sinners." "For God sent not his son into the world to condemn the world, but that the world through him might be saved." John 3:17. These sayings let the design of the love of God in giving His Son, out into full view. It is to save believing sinners, not to condemn them and punish them. Believing in Christ, the gift of God's love to sinners, lets God save them by His Son. Unbelief makes it impossible for God to save because it rejects the Savior. The impossibility of saving the unbeliever is moral in its nature and hence it remains the same throughout the ages. It prevents God from destroying the power of sin in the heart and the will of the sinner. He is left in absolute bondage to sin and death, its righteous punishment. The moral regeneration of the unbeliever is impossible. Justification or the pardon of the sinner is not the end of God's way of salvation. It is only the means to the end—the destruction of the power of sin in the soul and the quickening of the whole inner man into obedience to the will of God. This is more than the cessation of hostility to God in desire, will and act. Thus the practical life of holy obedience to God is provided for and secured, in the gratuitous justification of the believer, for he is reconciled to God and filled with Christ's life. God dwells in the believer to will and to do. Thus believing lets God save the sinner. It lets God take the man into possession and make him holy and obedient, self-

sacrificing, merciful, gentle, meek and true in all the relations of human society.

How the eternal word: "Verily, verily, I say unto you he that heareth My words and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but hath passed out of death into life." John 5:24. Life is the issue of having passed out of condemnation to death into life. The possession of life implies the absence of death. This is the force of the words, "has passed out of death into life." Again: "He that believeth on Him is not condemned already, because he hath not believed on the name of the only begotten Son of God." Here is justification by faith alone and condemnation by unbelief alone. "Because he hath not believed." This is the sole reason of condemnation. There are no "works" in either case. When the object of faith—that is Christ—is rejected by unbelief, the case is settled, just as when Christ is welcomed and received by faith the case is also settled, the one is condemned the other is justified. It is God who delivers these sentences, not the church, nor the ever-ascending, authority loving preachers. Therefore believing in Christ is just letting God justify, and disbelieving in Christ is compelling God by eternal righteousness to condemn. The difference is clear for it is precisely stated. The believer does not justify himself by the moral value of his faith, but he believes his justification in Christ and receives it. He apprehends or lays hold of his justification by faith. Christ is the sin offering, not the faith of the sinner. Neither is his obedience the sin offering, but Christ alone. By believing we let God give us Christ at his own valuation of him, as delivered (into death) on account of our merited condemnation and raised again on account of our accomplished justification." Rom. 4:24. Our condemnation killed the Son of God, our justification raised him from the dead. Dr. Godet says: "Over the blood of the sacrifice a sentence of justification was pronounced in favor of guilty man; his condemnation was annulled." Once in the end of the ages hath appeared for (atone) as abrogation of sin, the condemnation of the sinner, by the sacrifice of himself, Heb. 9:26. To believe this is to pass out of death into life, out of condemnation into justification. It is to let God justify us and bring us into the possession of peace of conscience in the blood of Jesus. "Therefore being justified by faith we have peace with God." The believer is justified by the moral value of the sacrifice of Christ. He believes that his condemnation is annulled by the sacrifice of Christ; the issue is justification into life. What we are required to do is to believe ourselves to be what God's promises make us to be in Christ—saved and accepted by God, without spot or blemish in his sight. And so righteousness without works is imputed to the believer in Christ. In believing we let God invest us with the spotless robe.

Continued next issue.

SHE WAS A BOOK AGENT FROM BOSTON.—She was a book agent from Boston: "Comprehended my manifestations of acumen and experience," she remarked sweetly, "I personate the sweet flower by the wayside." The quicksilver reposes entirely in the bulb on such occasion as I fail to accomplish my laudable purposes. It is practically impossible to induce me to personate the guileless infant denizen of our native streams. Of course it is needless to deny that I have certain pecuniary objects in view. I observed the number of gentlemen entering the edifice and set it to music, so to speak. I perceive that it is necessary to imitate the allegorical ship of the desert to prove necessary material for the sustenance of the larvae type. Have you descended suddenly to the conclusion produced in the atmosphere through my individual efforts? May I hope to see your assist the helpmeet of your father's brother to a greater elevation? And they all bought a book.

"Get onto my style. I'm a daisy, I am. It's a cold day when I get left. I can't play me for sucker. I'm after the ecads. I tipped the place off. I have to hump myself to get grub. Do you tumble to my racket? Will you ante up?" [St. Paul Day.]

It is said that the sale of Blaine's "Twenty Years in Congress" has fallen off enormously within the past few weeks. Blaine's prevarications on the stump have doubtless shaken public confidence in its reliability. By the way, what a splendid addition to the annals of crime the book would have been had it told exactly what the author was up to during those "Twenty Years in Congress." [Chicago Times.]

By placing one grain of corn on the square of a chess board, doubling the number of grains for each succeeding square, the quantity of corn required for the whole board of 64 squares would fill 1,844,775 barns, each holding 1,000,000 bushels of 100,000 grains each, bushels round numbers.

—Blaine's Washington residence cost \$85,000 and rents for \$13,000 per annum.

"I Don't Feel Like Work."

It makes no difference what business you are engaged in, whether you are a preacher, a merchant, a mechanic, a lawyer or a common laborer, you can't do your work well while you are half sick. Thousands try to, but in vain. How much better to keep your organs in good order by taking Parker's Tonic when you feel "a little out of sorts." It would be money in your pocket. One hour of good, refreshing health is worth half a dozen hours of languor and pain.

Teachers' Institute.

The Teachers' Institute for Lincoln county opened on Tuesday, 28th inst., in Odd Fellows' Hall. Dr. J. B. Reynolds, of Louisville, who was to be present as conductor, having missed Monday's train, the forenoon was devoted mainly to organizing and enrolling members. An address from the Superintendent designed to foster a spirit of emulation and a desire for improvement among the younger teachers brought the sprightly youth Hon. Wm. O. Hansford to his feet, who proceeded to enliven and enlighten the audience until noon. Dr. Reynolds arrived by train and took charge of the work of the Institute. His mode of instruction is plain, familiar, attractive and instructive. He begins each subject at the foundation and builds his system with mathematical accuracy and explains with philosophic clearness. Having discussed his modes of teaching reading and arithmetic, he spent some time in select reading and then took up on Wednesday morning map drawing and penmanship which occupied the time until noon. Prof. Elliott, of Kirksville, and Rice, of Crab Orchard, were present in the afternoon. It is greatly regretted that these gentlemen could not remain as both represent flourishing institutions, and enlightened educators and would have added materially to the interest of our meeting.

As to the material of the Institute nearly all are young. They are conceded to be sprightly, intelligent and unusually good looking. If they engage heartily in the noble work they have chosen the county has promise of a noble band of teachers when experience shall have ripened their powers.

The following is a list of teachers who have enrolled: Misses B. V. Pennington, Elsie C. Warren, Lizzie DePauw, Bettie Thurmond, Hattie B. Fishback, Mollie E. Beasley, D. Lewis, Lucy M. Boyle, Kittie Wray, Florence Richards, Laura Holmes, Sue Buchanan, Lillian A. Bastin, Jennie Napier, Mattie Hendricks, S. A. Acton, Eva N. Bradley, Maggie Nix, M. E. Anderson, Amanda Griffin, Annie Holmes, Ella P. Peyton, Belle Bastin, Laura B. Young, Edith Morgan, Alice L. Stuart, Mabel D. Wright, Belle Sudduth, Belle Cockrill, Mrs. M. E. Simpson, Messrs. H. J. Harmon, N. W. Hughes, J. H. Allen, F. B. Morgan, J. M. Cook, W. O. Hansford, C. M. Thompson, S. G. Earle, W. D. Dye, S. D. Gooch, W. R. Davidson, T. S. Benson, J. G. Moore and W. F. Talbot.

The afternoon of Wednesday was given first to history on which the Dr. expatiated at length and made some valuable suggestions as to the mode of teaching it. He next considered briefly the laws of health, giving special attention to the circulatory and respiratory organs. Even a synopsis of these discussions would be too long for these columns.

It is to be regretted that Dr. R's lecture at night, on "The Common School, how and why," was not more generally heard.

The speaker is in full and intelligent sympathy with the movement in favor of a more liberal and more efficient system of common school education in our State, which is becoming so popular. He has evidently studied the question and understands both its necessity and its difficulty. His theory is correct and we hope his expectations are prophetic.

Thursday forenoon was devoted to Arithmetic and English grammar which elicited several spirited discussions among the members and exhibited commendable acquaintance with the lights and shadows of the subjects. The exercises will close to-day. Thus far the sessions have been pleasant, for which we are largely indebted to the kindness of friends in Stanford. But this will be more fittingly acknowledged before we separate.

"It's a powerful hard matter for me to keep my religion," said a church member to his minister. "Every time I think I've got an everlasting hold on it something turns up to make me quit, so I am kept on a trot between the world and the mourners' bench: This morning I lost all the religion I had while trying to shoot Tom Green. The gun wouldn't go off and I had to quit."

A man in a sleeping car went through a terrible accident, when the car rolled down an embankment, without waking. It was noted that as the car struck the bottom he murmured: Don't, Jane, Jane, don't I'll get up and make the fire directly."

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The proof of the pudding is not in chewing the string, but in having an opportunity to try the article yourself. McRoberts & Stage, the Druggists, have a free trial bottle of Dr. Bosanko's Cough and Lung Syrup for each and every one who is afflicted with Coughs, Colds, Asthma, Consumption or any Lung Affection.

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I offer for sale privately my farm, near the Hustonville & Coffey's Mill pike, 1 mile west of Mt. Salem Post-office, Lincoln county, containing 67 1/2 Acres. There is a large barn on the place and the other improvements are fair. It is well watered and fenced. I have 5 acres in tobacco and 15 acres in corn that I will sell either with the farm or not, as the purchaser desires. Terms liberal. Call on or address **D. W. DEAN,** Mt. Salem, Ky.

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831 THE CULTIVATOR 1885

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